



## Central Asia is the Homeland of Trained Horses

**Toychiboev Bahadir  
Bosimovich.**

Gulistan State University,  
Associate Professor of the "History" Department.  
+998932711669

**ABSTRACT**

The horse played an important role in the life of nomadic pastoral peoples. The article examines the existing opinions about the first centers of domestication of horses. Materials testifying to the domestication of the horse in the Neolithic era, found in Sazagon I, Sazagon II, Zamichatash , Nizhny Zeravshan , Tuzkon and other monuments, indicate that Central Asia was one of the first regions where the horse was domesticated. Historical sources indicate that on the territory of Central Asia there were breeding centers for thoroughbred horses such as "golden horses of Bactria" and "Fergana heavenly horses".

**Keywords:**

The first is the domestication of horses, Eastern Europe, the Danube-Ural ridge, hippologists , Eurasia, "golden horses of Bactria", "Heavenly horses of Fergana", Sazagon I, Sazagon II, Zamichatosh , Nizhny Zaravshan , Tuzkon , Neolithic.

Horses played an important role in the lives of nomadic cattle-breeding peoples. After all, the nomadic cattle-breeding lifestyle requires long journeys with the herd. This work cannot be done without the horse, which is the wing of man. For this reason, there was a tradition of horse worship (horse cult) among nomadic pastoralists. According to him, the horse represents the concepts of thought, wisdom, light, enthusiasm, power, thought and speed of time; a symbol of fertility, bravery, bravery, strong power; on the other hand, it represented symbolic qualities representing the periodic development of the universe. The image of the horse has long been associated with the worship of the symbol of fertility, or the image of the Sun illuminating the universe across the dome of the sky. The horse is considered to be the most intelligent creature, it has the ability to feel with a natural inner feeling, it is considered an animal that warns its owner of danger. Also, according to the

mythical worldview, the horse was considered a sacred animal, that is, a symbol or symbol of the ancient gods. The horse has been interpreted as a symbol of a being related to the other world, connecting two worlds.

Experts do not agree on when a horse is trained. A group of paleozoologists and historians conclude that the horse was tamed at the end of the Neolithic period in the early Eneolithic period in Eastern Europe, between the Danube and the Urals [3., 4. p. 96-119., 5.]. However, hippologists and a number of other historians do not agree with this opinion and approach the issue of horse training based on a multi-centered concept, and put forward the opinion that horse training took place simultaneously in several centers of the Eurasian plain [7]. Sh. Byokyo believes that horse training was carried out in two stages: the first stage - as a source of food in the Eneolithic period, and the second stage - in the

Bronze Age for the purpose of transportation [1].

In the archeological monuments of Central Asia, materials showing that the horse was tamed in the Neolithic period were found (Sazaghon I , Sazaghon II , Zamichatosh, lower Zarafshon Tuzkon Neolithic monuments, etc.) [1] . According to V.I. Tsalkin, these findings indicate that there were horse breeding centers in Central Asia in ancient times, such as "Bactrian Golden Horse", "Heavenly Horses of Ferghana" [8. p. 266.] O.V. Witte also comments on the fact that Central Asia , between two rivers, was one of the centers of the first horse training and horse breeding [1] .

The introduction of horses into people's lifestyle and economy began in the second half of the 2nd millennium BC. During this period, horses began to play an important role in the life of our ancestors, as the nomadic livestock farming was formed in Central Asia, and not only the desert, but also the mountainous and sub-mountainous regions began to be developed. Somewhat more developed customs related to the worship of horses than in previous periods are also associated with the owners of the Tozabogyob culture of this period. An example of this is the clay figurine of a horse found in Floor-3 [ 6. c. 211-229].

Myths related to the worship of horses are covered in many written sources related to the history of the peoples of Central Asia. In the "Avesta", the first written source of the peoples of Central Asia, Mitra (Sun) is interpreted as a god who gives wide pastures, beautiful horses, and he is represented in the form of a fast-running white horse (horse-sun) attached to a chariot. Herodotus tells us that the Scythians had festivals dedicated to the sun and their seven gods, and that they sacrificed horses in commemoration of their dead kings.

Strabo also wrote about the Massagetae sacrificing a horse to the sun. In the Dax (sak) horses were considered the separate property of the god and the king.

1st millennium BC, there were two centers of thoroughbred horse breeding in Central Asia. One of them was in Dovan (Fergana). In the years 104 and 99 BC, the Chinese marched to the Pass in order to

acquire the precious heavenly vultures from the breed of legendary "heavenly dung horses" of the Pass that "sweat blood".

city of Osh, rock images, which are considered to be "heavenly horses" mentioned in the annals, were studied by A. N. Bernshtam. These rock paintings, on two slabs, skillfully depict horses with small heads gently bending their delicate swan-like necks. Horses have thin legs that taper downwards, a strong body that is nervous and taut, a slightly raised tail at the tail end, a horse's belly and its proportional body makes the images more vivid. It is known that the shorter the horse's body and the longer the legs, the better the horse runs. A short body is characteristic of fast running horses. According to the structure of the gait, Dovan horses are more similar to modern Karabayir horses.

The second breeding center for breeding thoroughbred horses is ancient Khutalon, which was part of Bactria. Khutalon horses mil. avv. It was known from the 1st millennium to the 13th century when the Mongols invaded Central Asia [2. p.158-159.] . According to hippologists, Central Asia is an ecological zone, rich in valleys protected from cold winds, rich in nutritious leguminous and spiky plants (for example, alfalfa that grows in meadows), grasses of mountain meadows that do not dry up in summer, comfortable water bodies and other similar features. is considered special. Feeding them with grain was of great importance in the breeding of thoroughbred horses. The people of Dovan who bred Dovan horses lived a settled life, were engaged in agriculture, planted rice, wheat, and grew grapes.

As we have seen, the horse has been considered an indispensable value of the life of the peoples of Central Asia since ancient times. Horse symbols in historical sources serve as a valuable source of information about the religious, spiritual-ideological, economic-social outlook of our people. Based on the above, we can make the following points as a conclusion:

✓ Archaeological sources show that the region of Central Asia was one of the regions where the horse was first tamed.

- ✓ In the territory of Central Asia, in ancient times, there were breeding centers of purebred horses such as "Bactrian Golden Horse", "Fergana Heavenly Horses".
- ✓ Today's Central Asian thoroughbred horses, including black horses, may be breeds bred based on ancient breeding traditions.

ўрни. *Значение цифровых технологий в исследовании истории Узбекистана*, 1 (01), 19-24.

### Used literature

1. Avanesova N.A., Tashpulatova N.A. K probleme konevodstva Sredney Azii. Archeology of Uzbekistan. 2012 No. 1(4)
2. Bernshtam A.I. Aravanskie naskalnye izobrazhenii i davanskaya (ferganskaya) stolitsa Ershi// SE. 1948 No. 4, pp. 158-159.
3. Belenitsky AM. Kon v kultakh i ideologicheskix predstavleniyax narodov Sredney Azii i euraziiskikh steppei v drevnosti i srednevekove. / Rannie the nomad. / KSIA. Вып . 154. М.: 1978.
4. Kuzmina E.E. Mining and religion and art and science. / Scythian and Sarmatian. Kiev: " Naukova Dumka ". 1977. S. 96-119.
5. Nesterov S.P. Kon v kultakh turkoyazychnyx plemen Tsentralnoy Azii v epokh srednevekovya. Novosibirsk. 1990. ,
6. Itina M.A. Istoriya stepnykh plemen yujnogo Priaralya . Nauka, M., 1977 . С. 211-229
7. Fedotov P.A. Konevodstva. М. 1981
8. Tsalkin V.I. Ancient domestic animals of Eastern Europe. MIA. #161. М., 1970. S. 266.
9. Туйчибаев, Б. Б. (2022). ПЕТРОГЛИФЛАРНИ ҲУЖЖАТЛАШТИРИШДА РАҚАМЛИ ТЕХНОЛОГИЯЛАРНИНГ ЎРНИ. *ВЗГЛЯД В ПРОШЛОЕ*, (SI-2).
10. Basymovich, T. B. (2022). Some Issues on Studying Material Culture "Ancient Ustrushana". *Texas Journal of Philology, Culture and History*, 11, 18-22.
11. Туйчибоев, Б. (2022). Қоятош суратларини ўрганиш ва сақлашда рақамли технологияларнинг